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Intimate Glimpses of Life in India. By George Trumbull Ladd. Boston: Badger, 1919. Pp. 314. \$3.00.

These sketches are the outcome of a tour which the author made through India in the cold season of 1899-1900. An invitation to lecture at leading educational centers afforded the author his unique opportunity. He followed the customary tourist's route, beginning at Bombay, going through North India, then the Deccan, and concluding with South India and Ceylon, lecturing at the principal centers visited on philosophical and religious topics. It was the author's good fortune to visit many places of historic importance for both the political and the religious life of India, and also to witness a considerable number of ceremonies peculiar to the Indian peoples and faiths. In addition, he made the acquaintance of a large number of well-informed men, missionaries, Indian leaders, and representatives of officialdom, from whom he imbibed a large amount of information regarding the people and their customs.

The book under review is a description of many of the cities, temples, tombs, customs, and ceremonies of the people, as well as conferences with representative men, together with Dr. Ladd's own ruminations on what he heard and saw. Although the book makes no contribution to the literature regarding India, it is interesting as reflecting the impressions of an American professor concerning the practices and cults of the Indian peoples. It is a book for travelers rather than for anthropologists or students of comparative religion.

The Field of Philosophy. An Introduction to the Study of Philosophy. By Joseph Alexander Leighton. Columbus: Adams, 1919. Pp. xii+485. \$2.00.

This book is designed for the use of beginners in the study of philosophy. It combines in one survey both a history of the principal philosophical schools and a statement of the chief problems which concern all schools. As an introduction its plan is unusually comprehensive. First the meaning and scope of philosophy are defined in relation especially to religious interests. The rise of intellectual activities in primitive stages of culture is sketched, and then a brief history is given to the course of philosophical speculations beginning with the Greeks and extending down to the close of medieval times. The remainder of the book, embracing somewhat more than two-thirds of its content, is devoted to an exposition of the chief problems and standpoints represented by philosophical thinkers from the seventeenth century down to the present time. Although covering a wide field, the book is not a mere

epitome of statistics. The author chooses his illustrative materials with care in order that they may serve his dominant pedagogical purpose.

Religion and the War. By Members of the Faculty of the School of Religion, Yale University. Edited by E. Hershey Sneath. New Haven: Yale University Press, 1918. Pp. 178. \$1.00.

These essays have much more than a mere passing value in reference to the problems of religion that became especially acute as a result of the war. The topics treated in order are, "Moral and Spiritual Forces in the War," "God and History," "The Christian Hope in Times of War," "Non-Resistance: Christian or Pagan?," "The Ministry and the War," "The Effect of the War upon Religious Education," "Foreign Missions and the War—Today and Tomorrow," "The War and Social Work," "The War and Church Unity," and "The Religious Basis of World Re-Organization."

Jesus and the Young Man of To-day. By John M. Holmes. New York: Macmillan, 1919. Pp. xv+170. \$1.00.

This handy-sized volume contains fifteen studies in the life, character, and teachings of Jesus, designed especially to meet the needs of those who, on account of the Great War, are "in the throes of intellectual reconstruction." The general plan and the larger part of the material are taken from Professor Bosworth's *Studies in the Life of Jesus Christ*. The author lays no claim to originality in respect to his book; he has undertaken successfully to be a compiler. A feature of these studies is the section devoted to the seventh day, which consists chiefly of questions and subjects for discussion, growing out of the studies for the preceding days, exceedingly well phrased and adapted to bring the lesson directly to bear upon problems of daily living. The demands of voluntary Bible-study groups are so urgent today that this book ought to meet a growing need of the time. It is attractively printed and easy to handle.

Friends and the Indians, 1655-1917. By Rayner Wickersham Kelsey. Philadelphia: The Associated Executive Committee of Friends on Indian Affairs, 1917. Pp. xi+291.

To the work of the Friends among the Indians during the seventeenth and eighteenth centuries, only about a third of the book is devoted. The efforts of Fox, Taylor, Coale, Thurston, Story, Chalkley, and Woolman receive

passing notice in a single chapter. Two chapters are given to Friends' policy *re* land purchase, rum, slavery, and militarism. The discussion of slavery is good. Otherwise nothing is added to what Sharpless and others have already given. The remaining portion of the volume sketches the institutional work at Tunesassa and other parts of New York state, in Maine, western Ohio, Indiana, Kansas, Nebraska, and Oklahoma. Such a large field has been covered that compressed details become bewildering and repetitious. By reading between the lines one may gather an impression of what are the distinctive features of Quaker missionary enterprise. One also learns how it came about that President Grant invited the Quakers to administer his "peace policy" among the Indians. One could wish that more had been written about its actual workings and the causes of its disuse. The writer reveals a fine grasp of the literature of his field. The bibliographies attached to each chapter are excellent. The modesty with which achievements are recorded is characteristically Quaker.

Church Divisions and Christianity. By William L. Crane. New York: Macmillan, 1916. Pp. xii+296. \$2.00.

This volume is an appeal by its Anglican author to all Christians in the interest of reunion. The strength of apostolic Christianity lay in its unity. Its present weakness is its disunion. The present situation is the result of an age-long drift from the ideals of Jesus, and has arisen through an overemphasis on a "successional episcopate" which reduced the universal church to a sort of "episcopal oligarchy." The spirit of a mechanical uniformity came speedily to displace the ideal of spiritual unity. The prophetic was subordinated to the priestly ideal. Ultimately the emphasis on organization, dogma, and ritual displaced the issue of character and conduct, with the result of "broken Christendom." The path to reunion lies in comprehension rather than in exclusion. Only by the confession of common fault and renewed emphasis upon "unity of purpose, work, and will manifest in free co-operation" will Christendom ever offer a united front.

Criticism is particularly directed against the reactionary party within Anglicanism, with its policy of "arrogance . . . aloofness . . . (and) exclusion," insisting upon reunion on the basis of Episcopal assumptions which give no adequate recognition to the presence and power of God in nonconformity—and that at a time when "half, at . . . least, of the work at present being done in our land [England] is done by those who 'follow not with us.'" Obstacles standing in the way of fellowship between Anglicans and other communions are examined and summarily dismissed. Anglicanism tends to make fewer claims for the

divine rights of episcopacy, while nonconformity gives more generous recognition to the inherent worth and possibilities of the Episcopal office. "The future may yet reveal a church . . . where liberty will be reconciled with order and discipline: the unity of faith with science and freedom of inquiry." The writer undoubtedly hopes that this church will be the Anglican. He says, "To keep closed the lines of communication between episcopally governed churches and the rest is not the way to create the just appreciation of the value of the historic episcopate for which Anglicanism contends, and which a federalized free church might well come to desire, not only for the sake of unity, but upon its merits." If nonconformity is destined one day to be absorbed by episcopacy, it is to be hoped that the operation will be as painless as the gracious spirit of our author would make it. The book is worth reading, especially as an antidote to propositions advanced in Bishop Gore's *The Church and the Ministry*, which is written in quite another vein.

The Spread of Christianity in the Modern World.

By Edward C. Moore. Chicago: University of Chicago Press, 1919. Pp. xi+352. \$2.00.

This volume presents us with a brief but inspiring survey of the history of modern missions in relation to general history. It is a compilation of the main facts in modern missionary expansion. The author prefaces the discussion with a reminder of the periodicity of the Christian movement. The past four hundred years constitute the third and greatest period in this expansion of Christianity. Especially has this been true of the last one hundred and fifty years, when evangelization has been the supreme motive in missions. Today the problem has changed to that of the Christianization of the world-order.

The modern period may be characterized as one of European expansion, achieved through conquest, trade, and emigration on the one side, and through the conquest of ideas, the Europeanization both of Oriental lands and of the Americas on the other. The eighteenth century especially furnished the impulse of great ideas, freedom, democracy, philanthropy, and humanitarianism, which contributed powerfully to missionary expansion. This contact of Occident on Orient has produced not alone severe tension within the ancient faiths of the East but also a reevaluation of the Oriental faiths by propagandists of the West.

After a brief résumé of the instruments created by the modern missionary impulse, within both Protestantism and Catholicism for the Christian conquest of the world, there follows a rapid survey in successive chapters of the history and present status of the Christian